7: Joest--62 [7] E-5 (no date) 1882 Formosan Aborigines
116, 178, 787, 791 Chin-hoan

In former times soothsayers stayed in the public sleeping and assembly houses when they were consulted and wore no clothes. Today, however, they wear their holiday attire and all their ornaments and stay on a platform which usually consists of a few boards placed over a barrel. The women and girls of the village form a circle around her and join hands; they go around the platform, first slowly, and then faster and faster, and sing at the same time. The soothsayer begins to dance, slowly at first and gradually faster and more violently until she is attacked by a fit and falls off the platform. Then they catch her and carry her to the nearest hut where they try to make out, from her confused ravings, what the oracle signifies. This is often employed for less important occasions, to find out whether it will rain or whether it is time to cultivate the fields.

16: Müller--235 [7] U-3 (no date) 1910 Formosan Aborigines
116, 372, 178

For firemaking the natives for the most part use firestone, but they also have matches which they obtain through barter. The aborigines on Botel Tobago obtain fire by rubbing two sticks of wood together. This method was used on the main island in former times and among the Tsarisen and Vonum tribes is still employed today for certain religious festivals, especially for lighting the sacred flame. Many of the Tsarisen and Paiwan aborigines also use a fire drill.

31; Hofmann--621 N-3 (1909) 1912 Formosan Aborigines
116, 178, 609, 721 Tsou

It is strange that, although the Tsou tribe supposedly has given up headhunting long ago, the natives preserve large numbers of human heads in nets; in Tappan I saw about 140 of these. Judging from their age and condition I would say that this tribe practiced headhunting until quite recently; I believe they have ceased to engage in this sport only from motives of self-preservation and from fear of the Chinese and Japanese. The respect with which they treat these trophies of war indicates that, if a war breaks out again, this old custom will be revived. The Tsou are the enemies of the neighboring tribe, the Hosha (cf. Fig. 6) these are a more savage people and I was not able for that reason to observe their villages as much as those of the Tsou. The presence of the Chinese and Japanese, and the guards posted along the boundaries of the latter, prevents warfare between these two tribes. I learned that the reason for the feud is that both claim the same hunting grounds.

34: Del Re--23 U-4 (no date) No Date Formosan--Aborigines
116, 625, 437, 178, 415, 396, 531 Yami

"Besides acting as schoolmasters and, when necessary, as doctors, the police control (as in the case of other tribes) the exchange of local products against implements imported from Formosa, which are replacing the primitive stone and shell ones used for cultivating the land, or for working wood out of which they make their domestic utensils, some of which are very handsomely carved. The Yami are particularly skilful in building canoes, no less graceful than swift and seaworthy, decorated with elaborate designs and painted sometimes in red, white and black."

40: Kirk--11 [2] S-2 (no date) 1941 Formosan Aborigines
116, 178

"In 1903, according to Takekoshi, several savage girls were taken to the Domestic Exhibition at Osaka. After a few months stay in Japan, they had changed their manners and appearance so much that they looked at first glance like Japanese girls. When they returned home, their mothers did not approve of the way in which they wore their hair, Japanese fashion of course, and angrily declared that the foreign styles, including facial powder and rouge, were most unbecoming. The girls laughed and replied, 'You only say so because you are savages.' The Japanese have often used this incident to prove that the aborigines may be tamed and 'Japanized.'"

51:Chen and Coe E-5 (1953)1954 AD1 Formosa
Formosan Aborigines AD4

purified through fasting, symbolical washing of hands, and shamanistic expulsion of disease. The structure of the Ami universe is at this time stated as a hierarchy in which each rank of seniority hands down precepts to be obeyed by the next lower rank [see Figure 2]. At the top level, for among the Ami the spiritual world is continuous with the material, are the sun goddess, the moon god, and *maratau*, the tutelary deity who instructed men in the order of things on earth. With them are the *tatakusan*, the ancestral gods who are to be respected as elders and whose way of life is to be followed. Under these were the *kakita:n*, the priestly families who carried out the will of the gods in this world. The rest of the Ami were arranged by seniority into a system of age-grades, each with its chosen monitor, and each harkening to the instructions passed down from the next senior age-grade. Acting as intermediaries between the priests and the laity were the *saparaŋau*, leaders of proven ability selected from the ranks of the elder grades. This structure was annually affirmed symbolically in the *irisiŋ*, and it clear that it was basically gerontocratic in nature, in that the real power was in the hands of old men.

All this is of course now passing away, and element after element of the old Ami way of life is either disappearing or being reinterpreted to meet new conditions. In the realm of social organization, for instance, there is a definite drift in Tavarong and other Ami areas towards patrilineal descent and neolocality, a change fostered by Japanese and Chinese pressure. Ami religion is fast changing, and the *kakita:n* house itself is an unused, half-forgotten relic of interest primarily only to ethnographers. Shamanism for some as yet unexplaind reason has persisted; this is a field for further study.

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